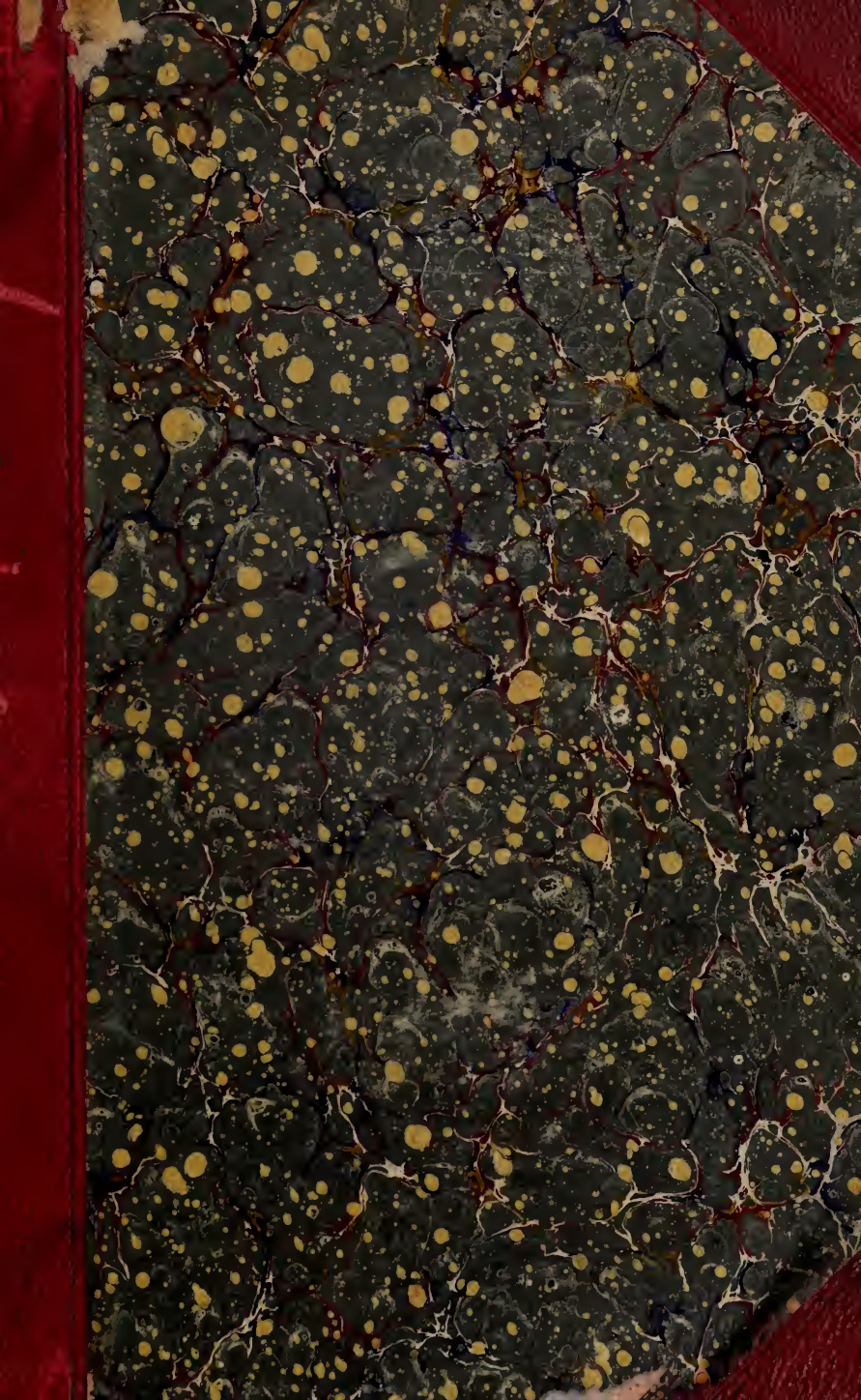

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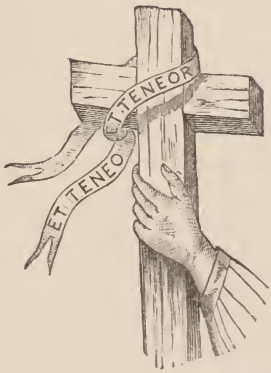
Woman's Work for Woman.



Vol. II. NOVEMBER, 1872. No. 5.

Beyond the Seas.

BRAZIL.—Brotas.

Letter from Miss Mary P. Dascomb.

To the Ladies of the Woman's Foreign Missionary Society:

In the scraps of home news that lately reached us, came an intimation that a lady was to be sent as teacher from among you to our Brazilian Mission. I most heartily hope this is true; meanwhile I will tell you of the work here, past, present, and future, so far as I know it.

I cannot give as minutely as I would like, the history of the planting of the seed. Several of our missionaries in their preaching tours penetrated to this poor little town, and

each time found a few hearers. Some, half trembling, threw away their images and received the prohibited Bible.

A priest, unusually enlightened and of rare abilities, was converted, and for a time travelled far and wide, and promised wonderful usefulness. But a profound melancholy, amounting at times apparently to insanity, has clouded his mind, so that for a long time he has shrunk from publicity. He goes off into some lonely place and stays there until, by his gratuitous skill and kindness as a physician, he has earned such lively gratitude that its demonstrations annoy him.

One of the most useful and indefatigable workers here has been, and is, an old man named Señor Martius. Many of the prominent Christians of this church owe their introduction to the Bible and their consequent conversion to his patience and perseverance; unwilling to take no for an answer. He was an ardent Romanist, but was unsatisfied and restless when the Gospel found him. He is a rather trying person in some respects. He uses snuff profusely, and spits about remorselessly; gets up at most interesting points in the sermon and walks heavily about to rest his aching old bones. But one glance at the tall gaunt figure and fine thoughtful eye brings to mind what he has done in the Lord's vineyard, and hushes impatience.

"WHERE IS BROTAS?"

In 1866 a church was organized in Brotas with six members. Two years later the Rev. Robert Lenington brought his wife and two little children to make a home. As they neared the end of the journey, Mrs. L. anxiously inquired, "Where is Brotas, Robert?"

"Here, in front of us."

"*This!*"

A wide scrubby common, overgrown with straggling bushes, a few mud houses, the better ones whitewashed and covered with tiles, the majority brown, rickety, and thatched with long dried grass; one wretched street, full of stones and

pitfalls, rude roads and paths leading in various directions; a weatherbeaten little church, showing not that the Word of God was here publicly explained and read, but that on certain days the people might meet to hear Latin prayers and gay music, to see various forlorn symbols of the Roman faith, to visit and transact business and make appointments—*Brotas!*

PIONEER PRIVATIONS.

The members of this little mission family have undergone all the privations of frontier life, with the addition at first of bitter opposition and fierce threats. A house promised them was withheld at the demand of the more prejudiced, and they were obliged to live in a forlorn little house more than a mile from the village. There the wife stayed with her servant and little ones, while the earnest pastor rode through burning sun and soaking rain, visiting widely-scattered farms, absent sometimes weeks at a time. *Fare* is a consideration. It was something of a privation in the little home to have no bread and butter, and seldom fresh meat, but it was worse to find in travelling black beans, fat pork, and farinha (I'd as soon eat sawdust as farinha) at every turn, cooked in the most greasy style possible.

THE RESULTS.

But the results! Thank God, who has been with them and blessed them! In a circuit of from forty to fifty miles, visited faithfully, are four or five preaching stations. Occasional journeys have penetrated much farther, and books have been sent where the overworked pastor could not go. A church of some one hundred and twenty-three members is located here. Most of these members, however, live so far away that only once or twice a year they have a reunion to celebrate the Lord's Supper, to worship together, to listen to preaching, and to animate each other. A few happy days are worth a long hot journey with little children. The ordinary congregation is from thirty to fifty, and the Sabbath-school is almost identical.

The change in the city (as the inhabitants will have it) of Brotas is marked. The bitterest opposers have become warm personal friends, and like to exchange visits with the Protestant pastor's family, though few of them come to our services. Everywhere they are treated with respect, and generally with lively cordiality.

The Mission Home is the one once withheld from them. By patient, keen oversight and the exercise of American (or, thinking of St. Paul, *Christian*, I should say) independence in "laboring with his own hands," it is large and commodious, whitewashed without and within, and rich in bookcases. We are more luxurious than most of our neighbors in having a board floor, but as yet we have no ceiling or glass windows, and, you may be interested to know that one day a snake six feet long was found curled up on my bed. Your womanly hearts would listen sympathetically to an account of housewifery difficulties, of making vinegar and molasses, of hulling rice, of plans to make an American home in a foreign land, but I am blissfully ignorant of most of the details. I only know that long experience and a fertile mind united, make for us a most home-like home.

THE SCHOOL.

My especial work is teaching, which I have done steadily since arriving here, eight months ago, with only three weeks vacation. At present Mrs. L., in addition to the oversight of a household of fifteen, spends two hours in school, and a young Brazilian girl teaches the little ones. We have over thirty, and the scarcity of books, together with my still imperfect knowledge of the language, make the work extend far beyond the few hours spent in school.

I fear to exhaust your patience, and yet there are so many incidents of the people, their past and present, that would interest you. Our books and letters are a great comfort to us. Will not one or more of your number send us a note of sympathy, and *all*, and *always* remember in prayer the sisters far from our native land?

THE ODANAH MISSION.

WORK FOR WORKERS.

The following letters from our dear, patient toilers at Odanah will show the state of affairs there, and indicate a tangible work to those who are praying for it.

Letter from MISS H. N. PHILLIPS.

. . . In regard to our wants, they are *legion.* The boys (13 in number) between school hours work on the farm, gathering in the crops, making fence, cutting, drawing, sawing, and splitting wood, and, as a consequence, are very hard on their clothing. Then we have a great deal of rain. Much, indeed nearly all of our land is low and wet (marsh). Having to be in the wet and mud is very injurious to clothing, and it does sometimes seem as if it is not possible for us to keep the boys going in whole clothes. So with the girls, we must have them learn to do all kinds of work in the house, and once in every week we must have them wash floors. That, with washing dishes, &c., for a family of over thirty is very hard on clothing. A few of them begin to sew pretty well, but are not much help, as it requires almost as much time to attend and instruct them as to do it ourselves. It is just all that we can do to keep their clothing in order, and now that winter is almost on us we feel our sewing more pressing, for, besides the usual clothing for the children, we will be obliged to make at least twelve bed comforters—thick and warm ones. We have all double bedsteads. We must make warm hoods and skirts for twelve girls; also, sacques or wrapping of some kind. They have each only one small thin shawl, not much over a yard square.

We have received, since I came here last fall, two boxes of clothing: one from our own dear church (Spring Garden, Philadelphia), the other from ladies of the Central Church, Orange, N. J. Both boxes were treasures to us; they contained a quantity of new and substantial clothing for girls'

and boys' underwear. We are making two dresses (of blue and brown drilling) for each girl, and two suits of clothes for each of thirteen boys (coats, pants, vest, and cap). The comforters and hoods seemed to us to be the greatest job, as we cannot see how we shall get ready to commence them. Miss Tarbell and I think knitted hoods and coarse warm shawls for the girls, and bed comforters might be bought ready-made, as cheap, if not cheaper than we can make them; but our superintendent thinks not. We sometimes feel like asking (by letter) some society (Union Benevolent, or some other benevolent society) for a box of bed covering, quilts, or comforters, but are not personally acquainted with the managers of any of the societies.

Our boarding scholars are all over ten years of age, and large for their age.

Letter from Miss M. L. Tarbell.

We have had quite a hospital here for the past six weeks. Firstly, John Smart, one of "our boys," had his arm broken while harnessing the horse. Fortunately Dr. Day was here with the U. S. Indian agent; he came to vaccinate the Indians, and he set the arm, which is healing rapidly. The next accident was a gunpowder explosion, which two of our boys chanced to be near, and, consequently, had their faces badly burned. Miss Phillips has taken very faithful care of them, and is now with them dressing the burns. The eyesight seems good and uninjured, but the eyebrows are singed and cheeks scorched so the faces have to be kept covered. Notwithstanding, they will come down-stairs to see the sewing machine or organ every time either is used. You will rejoice with us to know that at last these comforts have come to us.* They arrived August 15th, after we had written to Philadelphia, Chicago, St. Paul, and Duluth. Where they had been resting so long we know not, but we are so thank-

* We have since learned of the receipt of the "Happy Voices," so long delayed.—Ed.

ful to have them with us. I think the friends who contributed towards them would feel that the funds were well invested, could they but see as we do, how delighted these children and the people about here are with these wonderful instruments; they can hardly decide which is the more marvellous. Miss Phillips has just come in to tell me that she found Nicholas De Coto (whose face was burned most) lying on his back, the cloth laid back from his mouth, singing most heartily the last verse of a hymn we had practiced to-night:

> "And when the conflict is over,
> Before him you shall stand," &c.

Miss Phillips would be glad to write to you to-night, but has not time. I have taken time, as we have a chance to send letters to Bayfield in the morning. These opportunities are so rare, we are fain to make the most of them. Twenty miles away from the civilized world, and no carriage road from here there, the only method of conveyance is a row-boat in summer on the Bad River, and sleds on the ice of that river in winter. Yet we are quite a happy, contented family; our daily cares and duties so numerous that we have no time to think of the loneliness, and not as much time for writing as we would like to use. The natives thus far seem to be very friendly, though not reliable or to be trusted much as yet. We are hoping and praying for better days, and can already see much improvement in many families about us. Our boys and girls are learning English quite as rapidly as we could expect, and we are learning the Chippewa as fast as we can with no time for study. Our lessons are oral; we learn enough from the children to help us to understand each other better. You would smile to hear some of these words, they are so droll; for instance, breakfast is *kigijeb-wissiniwin* (morning meal); dinner is *nawakwe-wissiniwin* (meal at noon); supper is *onagoshi-wissiniwin* (meal for rest); yes is *keget*, and no is *kawin*.

How I do wish some of our city friends in search of rest, quiet, and fresh air, would but venture out here; they would

find all these, with a cordial welcome from our numerous household. We do not often have a glimpse of a white face, and they might hear many times over the exclamation of surprise such as only an Indian can give with fine effect, a real "Waaw!" It is quite impossible for this pen to give you all the musical intonations, to which should be added the gestures decidedly unique, the costumes quite primitive and fantastic. I would so love to have some of my friends hear just that one word.

Eagle's feathers are the "royal ermine" here. None but the bravest of the brave are permitted to wear them; and for each scalp taken a weasel tip is added, or the feather dyed with some bright color. I have met one Chippewa wearing a hat, the band of which was the skin of a rattlesnake; in this was a bunch of eagle feathers, five weasel tips, and seven feathers dyed with bright red, yellow, and green; the effect was startling, to say the least. These people have some very curious tobacco-pouches; some have the skin of a rare and large bird dressed with feathers on; others have the skins of squirrel, beaver, otter, and mink, head and feet left, so when they are well filled with tobacco, one could imagine them alive.

AFRICA.—Corisco Island.

Letter from MRS. DE HEER.

MY DEAR MRS. GRIER: The consciousness of the sympathy of your Society, warm and powerful, is a mighty stronghold to those of us who have gone forth to make our home among the heathen where darkness is even as the shadow of death; where the prince of this world holds captive the hundreds and thousands of immortal souls, leading them blindfold to eternal perdition. "Thy kingdom come," was the burden of our prayer on last Sabbath, in which petition we knew you were uniting with us, and, mingling with their faith and prayer "works meet," came the following contributions from these poor people, all voluntary, and flowing from a sense of duty and love to Jesus and precious souls.

THE GIFTS.

One who is in the habit of giving ten cents each month said, "Oh, I must make it *thirty-five* cents this month (every cent he owned), for God has been so unspeakably good to me." Another, a slave, a member of the catechumen class, gave two fish; then follow: one handkerchief, three brass rods, three bottles of palm oil, two plates, five native candles, one looking-glass, two hatchets, twenty fish, one tin pail, five eggs, one knife, and $1.50 in cash.

Our hearts were full as we counted over these dumb, yet loudly-speaking witnesses to the power of the Gospel, that religion which can make these, once heathen, feel it a privilege to deny themselves for the Saviour's sake. A large proportion of this came too, from heathen *women*, who have so long held aloof, and in their deep degradation, failed to realize that the good tidings were for *them*.

THE AWAKENING

Among them at present is surely remarkable, and, following so soon upon the special efforts put forth by women in Christian lands in their behalf, cannot fail to strike the observer as signal proof of the unity of the Spirit's working.

My particular interest is just now centred upon my class of about thirty women, who come daily to learn to read, and twice a week to learn to sew. Some, even of advanced age, are making commendable progress in both branches. Six garments, made as neatly as possible under the circumstances, entitle the person to print sufficient for a dress. We are able to furnish them at this cheap rate through the kind liberality of friends in America and England, who supplied us with the needed articles while at home. Although a woman adopting this costume at an advanced age may not wear it with the utmost grace, it affords a decent covering conducive to modesty and virtue, traits, as you will suppose, sadly deficient here.

I am the only female teacher on the island at present, and have, besides, the care of a household. This I say not boastingly but confessing my insufficiency, and my earnest hope is that help may speedily arrive.

I hope to tell you more of these women at some future day, believing that your prayer for them will be answered, and many of them shine as stars in that crown which, may it be ours to share in placing on the head of Him who shall at last reign Lord of all.

LETTER FROM REV. IBIA,

The Native Pastor at Corisco,

TO MISS BELLA A. NASSAU:

I received your letter from Liverpool this week, with the books and tracts. We are well, excepting my wife has not been very well for some time. She is not lying down, but does her ordinary work. The Lord is still blessing us. The Bible woman does work, and is acceptable to her sex. She has not done much work this month on account of her doing other things. The women receive much opposition from the men. The Bible woman got very ill treatment from one Nga-lo. This man Nga-lo thinks that the Bible woman is spoiling all women, and one of his own in particular.

I do not believe that the men will accomplish much by their opposition. The Lord reigns. He will make their wrath to praise him, and restrain the remainder. Tell the Christian ladies to pray more and more for the women of Africa. We feel the influence of their prayers here.

Among some of our wants here is a lady to teach the women. My wife salutes you, and hopes you are well.

I am your friend in Christ,

IBIA.

REPORT OF THE SIDON SCHOOL,

For the year ending July, 1872.

PREPARED BY MISS M. M. JACOMBS.

Our pupils this year have been most of them pleasant and even interesting girls. They have made good progress in their studies, and what is better than all, we trust that many of them are trying from pure motives to love and serve God, and to be good obedient scholars. Only those who constantly watch over them can know the true pleasure it gives one to see their gradual improvement after having been in school for a time, neither can any one else know the bitter trial it is to see them grow up vain and self-satisfied with their own attainments.

SCRIPTURE AND OTHER INSTRUCTION.

For Scripture instruction all the boarders, with three of the most advanced day-scholars, are in two classes. The first class during the past year have been studying the first and second books of Samuel, and the first of Kings as far as the twelfth chapter, alternately with the "Scripture Help," from Daniel to Malachi. The second class, Genesis and the Acts of the Apostles. All learn about twenty verses of Scripture every week, and three or four hymns, besides the Sunday lessons, which are generally portions of Scripture and catechism. The remainder of the day-scholars who are not able to join these two classes are taught, by our native assistant teacher, the most simple parts of the Old and New Testaments.

The classes in arithmetic and geography are more numerous than usual for the number of pupils, which is a great disadvantage, nevertheless they have all made very fair progress. A native master teaches grammar, writing, and the vowel reading to the upper class, and the latter part of the year has taught physiology.

All are fond of plain and fancy sewing, and some very nice pieces of work, of both kinds, have been done by them.

BOOKS PURCHASED BY THE GIRLS.

Many of the girls have bought Bibles, the "Scripture Help," and hymn-books this year, which makes one hope that they value the instruction these books contain more than formerly, for it is seldom that natives care to buy books if they can in any way manage without. Some of them were so delighted when they possessed their *own Bibles* that they could scarcely control themselves; one, especially, was so much excited that one of her teachers said to her playfully, "Why, how is this, you seem to be very proud to-day, and thinking something of yourself." She looked up with a beaming face, and said, "No, my teacher, I am not proud, but I am *very, very happy;* now I have a Bible of *my own*, I can open it and read verses to my father myself. Before, I could not always remember verses just as I had learned them at school, now I shall have the whole Bible always with me." The same child on hearing that her father was ill, directly wrote a letter to him, begging of him at once to come to Jesus, and believe in him as his only Saviour, assuring him that this Saviour was able and willing to save his soul.

Another who entered school last year, who knew very little of the true religion, no sooner learned, herself, that it is the duty of all to keep the Sabbath, than she at once asked permission for some one to write to her father (not being able to write herself), to entreat of him never to work again on the Sabbath day, nor to allow her brothers to do it, for by so doing they were sinning against God. Many others too, show the same deep interest in their parents and friends.

THE DAY-SCHOOL.

The day-school, although in its infancy, is to us a very interesting branch of our work, because, through our little day-scholars we hope to gain some influence over their mothers.

Four years ago we had *one* scholar only, the year after that *three*, and the following *six*. This year we once had fourteen,

but they have fallen off to nine regular attendants; four of these are Moslems. Most of them have been at the French Sisters' school. Some who are naturally bright had learned to read a little, but others have been there two or three years and did not know the alphabet. These are taught principally by three of the elder boarders, and we were much pleased to find that all had made good progress in reading, writing, and the rudiments of arithmetic. They have also learned to sing four or five hymns, with which they are delighted, and one said that she had succeeded in teaching her mother to sing with her three verses of

> "Sweetly sing, sweetly sing,
> Unto Christ our Heavenly King."

All assured us they would not forget their reading and singing during the summer vacation.

Before leaving Sidon we called upon most of their parents, who received us very kindly, and expressed their thanks for all that had been done for the good of their children, promising to send them again as soon as we return.

The mother of one seemed to think it quite necessary to apologize for her daughter having brought a little Moslem girl to school, although she had begged her not to do it, lest we might be angry with her. She seemed quite relieved when we told her that we were very glad indeed that she had brought her, and hoped she would bring as many more as she could, as our desire is to teach all who are willing to come to school, both Moslem and Christians. One little girl who has attended very regularly all the year showed the deepest distress, because her mother so constantly mentioned the name of God in conversation, as is the usual custom among the natives.

We have much cause for thankfulness that our Heavenly Father has been pleased thus far to bless our feeble efforts, both among boarders and day-scholars, and trust if it be God's will we may still be permitted to train many more for useful lives and a happy eternity.

At Home.

WHAT WE ARE DOING.

Our missionaries are giving us in *Woman's Work*, minute and graphic pictures of their daily life and labor, yet we are still met by the inquiries, "What are you *doing?*" "Are your missionaries engaged in zenana work?" &c. That all misapprehension may be avoided, we give a brief résumé of the character of the work undertaken by the Woman's Foreign Missionary Society, trusting that those of our readers already informed on the subject will bear with us for the sake of others who are not.

According to the constitution of the Society, its object is "to aid the Presbyterian Board of Foreign Missions, by promoting its work among the women and children of heathen lands." This sentence covers the whole ground, and necessarily includes a variety of labor. Heathen women and children have much to unlearn, and everything right to learn; our missionaries, therefore, must be teachers in the most extended sense of the word. They teach by precept and example *wherever*, *whenever*, and *however* it can be done most effectually. This teaching, as systematized, is resolved into two kinds, viz.: zenana, or family teaching; and teaching in schools or classes.

Zenana Teaching.—It is well known that the life of woman in Asia is, more or less, that of seclusion. The women of the highest caste in India are perpetual prisoners in the zenanas or women's apartments of their houses; no man from without being allowed to enter there, they are to be reached alone by women. The work of pointing them to the "Lamb of God," and of leading them up to a higher, truer womanhood, we recognize emphatically as *ours*, and our ladies are actively engaged in the zenanas wherever this work is re-

quired. Would that we had many more laborers for this part of the vineyard!

The highest class of any country, however, is comparatively small, and we could not follow the example of our divine Master, nor retain in our commission the clause, "to every creature," were our efforts limited to the Brahmin alone. No, the middle and lower classes claim quite as much of our sympathy and aid. Their women may linger on the outskirts of a crowd and catch some words of the padre's discourse, but he may not approach to offer them directly the water of life. Many of them will not go where the Christian religion is proclaimed, but must be won by kindness and Christian love in such a manner as can be done only in their homes. Our missionaries, consequently, at all the stations do more or less visiting and teaching from house to house.

In this zenana and family visiting a knowledge of medicine is invaluable. Many women in heathen countries suffer and die for want of simple remedies, and when the Mem Sahiba heals their diseases and saves the lives of their little ones, she has gained their confidence and affection, and they will receive the gospel she brings them.

Schools.—These of course vary somewhat in different countries, and must be of different kinds and grades in the same country. Those termed "heathen schools" are composed of children of heathen parents, and are under the supervision of the missionaries. They are usually taught by natives, and frequently at first by those who have not renounced idolatry. So great is the prejudice of the people against foreigners and the Christian religion, that in many places the schools could not be sustained in any other way.

There are other schools for girls of nominally Christian parents, and of those who have lost confidence in their own religion. Many of these are boarding-schools. or board part of the pupils, because the mothers, though they may have become Christians, are totally unfit to train their children

in any household matters. They know nothing of the word *home* as we interpret it. To supply this deficiency, and to raise up a class of intelligent, useful Christian women, the girls are instructed, not only in the Bible and their school-books, but in sewing and all the branches of housework. From these institutions issue *well-educated* young women, who become at once teachers and zenana visitors. The graduates of the seminaries at Sidon, Beirut, Oroomiah, Dehra, Allahabad, and other places, are doing a noble work. Some of them are unmarried, others the wives of native pastors and catechists, mingling with their people, and showing them the beauty and happiness of religion in the family.

Let it be remembered that the aim of missionary effort is to *qualify natives to instruct their own people in the Christian religion.* We must bear the glad light of the cross to those who sit in darkness; we must not only tell them of our Saviour and place in their hands our sacred Word, but we must show them by a devoted *life* among them what our religion is, and what it will do for them. We are permitted in this way to set in motion some of the forces which in God's own time are to evangelize the world, and our most earnest services will be required for the land of the Moslem and idolater, until "the kingdoms of this world are become the kingdoms of our Lord and of his Christ." This is *our* part, for which we need thousands of consecrated laborers, but the natives themselves are to be the principal agents in carrying out the work thus planned, and put in operation.

God's blessing has rested signally upon the labors of his workers in foreign lands. *They* have not always seen results, but we see some of them now, and we shall see more hereafter. In India, to-day, there are 60,000 natives who are members of Christian churches. Does the objector to missions say the number is small compared with the hundreds of millions from among whom they have been rescued? Does he say that, for this handful, the cost in gold, and toil, and blood, has been too great? We have a different mode of computation. When a mother stood beside the lifeless

form of her only son who had fallen in his country's service, she exclaimed, "Is my country worth *all this?*" Ah, we do not forget that sacrifice, and self-denial, and weariness, have their place in the missionary's life. We do not forget the dear names of those who have fallen by the way, some even by violence, but the souls of the heathen are worth *all this* and *more;* they are worth the incarnation, the poverty, the agony, the crucifixion, and the resurrection of the Son of God!

Let us then rejoice with the angels over the sinners who have repented, and go forth in the strength of the Master to the work he has assigned us. He has something for *each of us* to do, in leading souls to him from the degradation of heathenism; *what* is it, and *where* is it?

A YEAR'S WORK IN BUILDING.

In October, 1871, dear friends, we published an article addressed "To the Women of the Presbyterian Church," proposing a direct and distinct work upon four different points in the heathen wild.

First. To build a house costing $3000 in Kolapoor, and to send out two unmarried ladies who should assist Mrs. Wilder in her great work in that country, furnishing these ladies with outfit, passage, and support.

Second. To build a house in Mynpurie, India, at a cost of $2500; to send a young lady to that point to teach in the schools and zenanas, furnishing her outfit, passage, and support.

Third. To erect a school building at Canton, China, large enough to accommodate twenty girls as boarding pupils, and ten native women who might be trained for Bible-readers. The cost of this was $1000.

Fourth. To raise funds for founding a new mission station at Hamadan, Persia.

One year has passed since we prayerfully accepted this work in your name. Let us look at results, that we may

gather strength and encouragement for the work God will give us in the future.

First. The Kolapoor building is finished upon the original estimate of $3000, and it is *paid for*. Two young ladies sailed from New York on the 2d of October, who go to reinforce Mrs. Wilder's work at that mission. Miss Bunnell goes as the missionary of our Auxiliary Society at Wilkesbarre, Pa., who have furnished her outfit in part, and we have funds to supply the remainder. Miss Pratt goes out under the auspices of our sister society of the Northwest. Our plans for Kolapoor are so far accomplished.

Second. The house in Mynpurie is completed. Our earnest workers in Pittsburg and Alleghany have furnished without aid from any other source over $1500 of the $2500 required, and will shortly supply the remainder. They have nobly redeemed their pledge. One of the five unmarried ladies who left with the missionary party on October 2d will be sent to Mynpurie, and her outfit has been supplied.

Third. The school building in Canton is completed, and we believe occupied; the pledged sum of $1000 was paid some time since to the Treasurer of the Board of Foreign Missions in New York. Now, Miss Noyes, of Canton, who will preside over this school, asks for $500 more to provide some additional rooms as a kind of temporary home for native women, where they can be brought under the influence of religious truth, if possible, even for a short time. Our energetic auxiliary in Bloomfield, N. J., has promised to furnish this $500.

Fourth. Our work in Hamadan remains in abeyance, through no fault of those who gave themselves energetically to the Persian work. The terrible famine in Persia rendered it evidently improper to increase the number of stations in that country, while the mission in Oroomiah needed reinforcement after the lamented death of Mr. Cochrane. Although three ladies have gone to Persia during the summer, it is not possible that any of them will be sent to Hamadan until another year. Meanwhile we have collected a few hundred

dollars to which we hope to make the needed addition when the Lord shall open the way to commence work in earnest in the great benighted city of Hamadan.

In this review of the year, what can we do but thank God for the past, and taking courage for the future, go on our way in his service, joyfully believing that "*what he hath promised he is able also to perform?*"

WOODSTOCK.

And what of Woodstock? Just this, that God is prospering the enterprise, and giving it favor among our fellow-Christians in a way that makes us *know* the plan is all his own, and that we are only the honored workers. Our missionaries' hearts are full to overflowing as the hope dawns upon them that their tender little ones may be safely and healthfully kept in India while their parents may continue in their blessed work, no longer distressed by the little pale faces and faltering feet which life in the Plains must inevitably give to the healthiest children. A letter received recently from Mrs. Alexander, of Mynpurie, so well illustrates what may be expected from Woodstock that we give an extract. Woodstock, it will be remembered, is at Landour, from which place Mrs. Alexander writes.

"Your letter found me in this pleasant Hill home, our resting-place for the next six months. My own health and that of our children made it necessary for us to leave our precious work in Mynpurie and seek a change such as we could not find on the Plains of India. It is not from choice that I write you from here to-day. I trust, however, that since the Lord made our way so plain, and himself marked out a rest for us in the Hills, that he will grant speedy strength and health, and so fit us for more earnest work in beloved Mynpurie. . . . I have just read Mr. Kellogg's letter from America in regard to the establishment of a Home in the Hills for the accommodation of our missionaries' children. We feel glad that the matter has been brought up for

discussion at home. The Kelloggs would naturally shrink from leaving their children in America when they return to India, and yet what can they do, knowing that their children if brought to India must remain on the Plains. I say *must*, because we *cannot* come to the Hills and remain out of debt. Living here is impossible for a missionary's wife and children, because in that case two establishments must be kept up (if the missionary remains as he ought at his work on the Plains, and of course his wife should be with him). It will be a blessed day for us when we can have our children with us at least until they are ten or eleven years of age. I mean with us for at least a part of every year. . . . The fresh bracing air of the beautiful Hills is doing our children great good, and we are thankful to see the color beginning to tinge their little pale faces."

We wish we could add to this an extract from a letter received from Mrs. Calderwood just before she sailed for India. The letter is not at hand, but every line of it expresses her gratitude and hope. She wrote in the overflowing of a happy heart, burdened to excess with joy that God had opened a way for her to take her little eight years' old Dora back to India with her, and that there was to be no sorrowful leave-taking.

So our dear missionaries write us, while at home from the friends of Woodstock (and it has only *friends*) come letters of hearty encouragement. From Ohio a mother writes: "I am sure every *mother's* heart must be touched by the feeling which would fill her if called to send *her* children across the seas. How often I think of this as I look at my only child, and remember that I cannot help a little pang when she leaves me in the morning to *go a mile and stay all day*. So we hope to send you something in aid of this purely maternal effort."

A mother in Waynesburg sends for Woodstock "Christmas money of our dear little baby, who is, as we trust, with Him who carries the lambs in his bosom." In such tender and loving ways the money is coming. Woodstock has appealed

to the *mother* heart in our Church, and that chord yields the tenderest and the most unselfish love God has implanted in the human bosom. We have little doubt that our Presbyterian *mothers* will be by far the largest shareholders in the enterprise. For what we have accomplished, a first payment of $2000 has already been made from our treasury. And now remember, dear friends, we are *all* of us pledged to pay the remaining $8000 during 1872. Let us make a great and united effort to present *Woodstock free of debt as a Christmas gift to the India Mission.*

WANTS SUPPLIED.

We are happy to announce that we have been enabled to send to Persia, in response to an application from Miss Dean, of Oroomiah, a box containing a good supply of articles for which she wrote, such as locks, knives, spoons, pins, needles, thread, picture-cards, &c., also a valuable school-room clock, the gift of Mr. John Wanamaker, of Philadelphia. In addition to these articles the sum of $200 was sent to refurnish some rooms in the new seminary building. Miss Dean is the missionary of the society at Ypsilanti, Michigan, connected with the Chicago Board. We love to join hands in this work with our sisters of the Northwest.

At the last meeting of our managers it was decided to send $100 to Miss Brink for the purchase of surgical instruments, preparatory to her going to India to enter upon medical work in that country. Miss Brink accompanied our African missionaries, who sailed July 13th, as far as to London, where she has spent the summer in hospital practice and attending clinics.

$50,000.

The first intimation of the resolve, on the part of the Woman's Missionary Society of the Presbyterian Church, to raise the above sum during the present year, was received by the General Assembly at Detroit with too much enthusi-

astic applause for it to fear any want of approval and support from the pastors and elders of the Presbyterian Church.

The faith attempting such great things must have been given in answer to prayer. Coming from above, it implies success by means, under God, of earnest, persistent effort to bring the matter home to the heart of every Presbyterian woman.

The last command of our Saviour needs to be felt as, at the present time, practically and personally binding upon each one who believes on his name. The chief end of man, to glorify God, needs to be realized. Then the poor heathen women, whose salvation would so greatly be to his honor, need, for their own sake, but to be led into view, their sad wistful faces turned toward us for help. These women are no figment of the imagination. In all their ignorance, sinfulness, and misery they are at this moment in real existence, waiting for, they know not what; suffering for want of those blessings, temporal and eternal, which Christ our Redeemer alone can give.

With regard to the $50,000, think of the power of the "littles." Let every woman in our churches take hold, and help according as God has prospered her; and the weight, which at first may seem too heavy, will be lifted easily by happy hands, and be laid by rejoicing hearts, a gift of love and thanksgiving, before the altar of our dear Lord, to the glory of his ever-blessed name.

LADIES' MEETING AT PLAINFIELD, N. J.

On the afternoon of Sept. 27th the ladies of the Plainfield Missionary Society held a meeting in the rooms of the Young Men's Christian Association. Delegates were present from Paterson, Perth Amboy, Summit, Elizabeth, and other places in New Jersey, and both rooms were entirely filled. The meeting was opened with singing and prayer, and after the President had explained the object for which it was called, Mrs. Fullerton, of Philadelphia, was introduced. She came to represent the Parent Society of Philadelphia, as Mrs. Schenck and Mrs. Grier were not able to be present.

Mrs. Fullerton wished especially to speak of Woodstock. The greatest trial of missionary life is the parting with their little children, or else seeing them droop and die if reared in the hot, unhealthy climate of the plains of Northern India. The subject of some suitable provision being made for their young children has pressed upon the hearts of our missionaries for some time past. This want has now been fully met in the purchase of Woodstock, a place on the second range of the Himalaya Mountains, where a school has been kept up by the English for the last fifteen or twenty years. There is a large, well-furnished building on the premises, which will accommodate as many as sixty children, and here a resting-place is provided for the toil-worn missionaries themselves, where their wasted strength may be renewed in a climate which is never as warm as ours in summer, nor as cold in winter. Next summer the school will be opened at Woodstock with twenty-five children.

All hearts were full of joy that God had enabled the Parent Society to decide that Woodstock should be purchased, and this long-needed sanitarium secured. And now we ask our Christian sisters to help in raising the $10,000 in gold, which we have pledged in payment for Woodstock at the end of three months.

After some further remarks by Mrs. Fullerton on personal responsibility, self-denial, and the *success* of missions, Mrs. Wyckoff was presented to the meeting, and spoke for a few moments. She was to sail with Mr. Kellogg's family on the second of October, to rejoin her husband in India, taking with her three young children, and leaving in Ohio two little girls who are too old to be kept at the Sanitarium, for after the age of twelve they need better educational advantages than can be provided for them at Woodstock.

A circular, which had been prepared for distribution throughout the State of New Jersey, suggesting methods for creating an interest in the work of Missions, and for raising a portion of the $50,000 pledged by the Parent Society for the current year, was then read. The circular proposes that

the twenty-two thousand five hundred female members of the Presbyterian Church in the State of New Jersey, shall each give one dollar annually to Woman's Work for Foreign Missions.

Mrs. Cunningham, one of the Vice-Presidents of the Society in Philadelphia, spoke at some length and quite impressively in reference to the circular. We wish we had room to give the address in full. That it touched the heart was evident from the moistened eyes of many who were present, and the fixed attention with which it was received.

A series of resolutions were then read, discussed, and voted upon separately.

Thirty-five dollars were given by one member of the Plainfield Society, and ten by another, towards a fund for printing circulars, and providing for expenses referred to in the resolutions.

The Perth Amboy Society gave $70, which they had recently raised towards the payment for Woodstock.

A committee of seven was then appointed to attend to the business of making arrangements for parlor-meetings, printing circulars, &c., and the audience was dismissed with the benediction by the Rev. Mr. Kellogg, who came in just as the meeting drew to a close.

MEETING IN WAYNESBURG, PA.

On the bright, beautiful afternoon of Tuesday, September 17th, a large assembly was gathered in the Presbyterian Church of Waynesburg, to welcome Rev. Mr. Kellogg of Allahabad, India, and hear from his own lips something of his life and labors in that distant land. After the benediction, the ladies of the congregation remained, by previous invitation, to form an auxiliary to the W. F. M. S. Mrs. Kellogg was with them, to tell them of India and the condition of woman there; of the progress that had already been made in gaining access to zenanas and instructing their inmates in reading and teaching them religious truth. She

told them also of the schools established for women of lower caste, and of the schools for children, and the good they were effecting. She was heard with great attention and with evidence of feeling. At the close of her remarks, a society was organized, of which Mrs. John Morton was elected President, Miss M. A. Buchanan Secretary, and Miss C. McConnell Treasurer. Ten young ladies were appointed collectors. The newly-organized society unanimously elected Mrs. Elwood M. Wherry, of Lodiana, Northern India, as its missionary, deciding to unite with other churches in Chester County in furnishing her annual support through the Woman's Foreign Missionary Society. Mrs. Wherry is a useful and beloved missionary in India, and the daughter of an elder in the Presbyterian Church of Waynesburg. A pledge was sent by the Octorara Church, Parkesburg, that they would contribute $100 annually of the sum required. We have no doubt the Waynesburg Society will prove a most efficient auxiliary.

A GOODLY COMPANY.

So you would have called them, dear readers, had you stood with us on the deck of the steamer Wisconsin, on the afternoon of October 2d, and seen a large company of beloved missionaries depart for India. There were Mr. and Mrs. Kellogg, Mr. and Mrs. Calderwood, and Mrs. Wyckoff; names that have become like household words to many of us during the past year, and with all of whom we have had the pleasantest fraternal intercourse. There were Miss Bacon and Miss Pratt, dear missionaries of the Chicago Ladies' Board; Miss Kip, who goes to Syria under the auspices of our sister society of New York; Miss Bunnell and Miss Latham, who, with the three married ladies first mentioned, are missionaries of our own society; Mr. Barker, Mr. Hull, and the Grahams, who, with Miss Pratt and Miss Bunnell, make a grand reinforcement for the Kolapoor Mission. And in the company were ten precious children belonging to these mission-

ary families, several of whom are going back to India, because of—Woodstock. At Marseilles, Miss Phila A. Brink, M.D., will join them and go to her work in India, among the sick and suffering. A company of twenty-four, all but one of whom are destined for different parts of India. We shall not soon forget the tender clasp of the hand and the tearful parting; how fathers and mothers turned, silently weeping, to the shore, when the vessel weighed her anchor; how we invoked God's loving care and choicest blessings on the beloved company we saw waving their hands to us from the deck, as the gallant ship moved from her moorings and floated out to sea. We never, in former days, took leave of a company of missionaries who seemed as near to us as these, for they are our own, bound to us in nearer ties by woman's united work for missions, into which these dear friends have entered in closest sympathy with us who labor for the same blessed cause in New York, in Chicago, and in Philadelphia. May God speed their journey and bring them safely to their destination.

MISS ELLEN P. ALLEN.

About the middle of September, we received a pleasant visit from this lady, at our headquarters in Philadelphia. She was *en route* for Mexico, accompanied by Mr. and Mrs. Pitkin, who go out to establish a mission at Zacatecas, under the auspices of our Board of Foreign Missions. Miss Allen is the missionary of our auxiliary in Cleveland, Ohio. Letters have been received from her at Havana, written in good health and fine spirits.

MISS CHRISTINE BELZ.

We take pleasure in saying that letters have been received from this lady, our missionary at Etawah, some portions of which will be laid before our readers in a future number. She is connected with our efficient auxiliary of Oxford Church, Philadelphia.

"IF THOU CANST BELIEVE."

BY J. C. T.

"Jesus said unto him, *If thou canst believe*, all things are possible to him that believeth."

A servant of the Lord was watching, praying,
In a land beyond the sea,
And still the souls in heathen darkness straying,
Passed to eternity.

"Lord, who hath our report believed?" she pleaded,
"To whom thine arm revealed?
Would the sweet truth from other lips be heeded,
Were mine in silence sealed?"

She started—'twas a girlish voice beside her,
In accents almost wild,
"Oh, tell me, will your Jesus love and guide her,
This erring heathen child?

"Read me again how from the highest heaven
He came to die for *me;*
Show me where I may find him, and, forgiven,
His servant ever be."

The teacher wept for joy, and, strong of spirit,
Again the lesson taught,
Those precious words with all the love and merit
Of a Redeemer fraught.

O slow of heart, and often unbelieving,
When for our toil and tears,
We ask our own reward, and turn with grieving,
Because no sign appears.

Could we but soar above this earthly station,
Secure 'mid unseen powers;
Could we but grasp, in deed and supplication,
The "all things" that are ours;

No poisoned shaft of doubt would then assail us,
No conquered foe alarm,
But resting in the love that ne'er can fail us,
Our faith would fear no harm.

DO NOT WAIT.

We would say a word to those ladies or children who have either just organized for this work, or are about to do so. Do not wait until your collections are made, before reporting yourselves to the Parent Society in Philadelphia. Send the name of your society or band, with the names of your officers, *as soon as you are formed*, that you may enter at once into sympathy and association with your fellow-laborers.

CORRECTION.

Mistakes will of course sometimes find their way not only into our official letters, but even into our publications. In our Annual Report the name of Mrs. H. G. Comingo appears as Secretary of the Bellefield Auxiliary, Pittsburg. Miss Fannie Foster is the Secretary, while Mrs. Comingo is President of the Auxiliary. The name of the "Pioneer Band" of Bellefield Church also was omitted. This Band is formed of Miss Foster's class in the Sabbath-school. Another error appears in our September number. Mrs. Capp, of Tungchow, China, is the missionary lady of the Second, *not* the First Church of Orange, N. J., as reported.

MRS. S. REUTLINGER.

In our September issue this lady was, through a misapprehension, announced as the missionary of our auxiliary in Wooster, Ohio. We were informed after the magazine was printed, and when it was too late to correct the error, that she belonged to the Ladies' Board of Missions of New York. We hope to give the name of another missionary to Africa in her place in a future number.

REMEMBER

Our Hour of Prayer, dear sisters, *from five to six every Sabbath afternoon.* Let us thank God for the success of one

"year's work in building," and pray continually for the accomplishment of what now lies before us. Let our missionaries *feel* our prayers for them and their labors, and let many others consecrate themselves to the Master's service abroad, in answer to our petitions. "*Pray without ceasing.*"

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Bloomsbury, N. J.
Waynesburg, Pa.
Grand Haven, Mich.
Bloomingburg, Ohio.
Freehold, N. J.
New Providence Ch., Carmichael's, Pa.
Carrollton, Ill.
Dickinson, Pa.
Ogden Centre, N. Y.
Sidney, Ohio.
Missionary Aid, Central Church, Geneseo, N. Y.

BANDS.

Earnest Workers, Carbondale, Pa.
Band in Churchville, Md.
Dorcas Band, Carlisle Station, Ohio.
Gosman Band, Lawrenceville, N. J. (To support a child in Africa.)

NEW LIFE MEMBERS.

Mrs. Sophie R. Wood,
Mrs. Martha Hartshorne,
Mrs. Sarah M. Dickson,
Mrs. Fannie G. McCullough,
Mrs. Mary C. Hanford,
Mrs. Harriet A. Teachout,
Mrs. Samuel C. Perkins,
Rev. Nathan Bachman,
Mrs. Sarah Beatty,
Rev. S. H. Kellogg,
Mrs. S. H. Kellogg,
Mrs. Annie M. Davison.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from August 7th, 1872.

First Ch., Orange, N. J., Infant Class,	$11 41
Tenafly Ch., N. J., Aux. Soc.,	25 00
First Ch., Marquette, Mich., Infant Class,	4 50
Mrs. Margaret R. Huling, deceased, Williamsport, Pa.,	3 75
First Ch., Oil City, Pa , Day Spring Soc.,	60 00
Shickshinny Ch., Pa., Emily Gordon Band,	11 74
Coatesville Ch., Pa., Aux. Soc.,	68 55
First Ch., Titusville, Pa , Aux. Soc.,	25 00
York Ch., Pa., Aux. Soc.,	29 00
Arch St. Ch., Phila., Aux. Soc., *gold*,	100 00
"A Friend," Sag Harbor, L. I.,	25 00
"Z. M.,"	25 00
"A Friend," Beloit, Wis.,	5 00

Mrs. Ridgeway, N. Y.,	$5 00
Spring Garden Ch., Phila., Aux. Soc.,	25 00
Mrs. E. M. Stokes, Auburn, Ky.,	28 00
First Ch., Rome, N. Y., Aux. Soc.,	16 05
Second Ch., Knoxville, Tenn., Aux. Soc.,	30 00
Woodland Ch., Phila., Aux. Soc.,	184 00
Athens Ch., Pa., Aux. Soc.,	10 75
First Ch., Thompsonville, Conn., Morning Star Band,	11 20
Second Ch., Meadville, Pa., Sabbath-school,	21 00
Mrs. E. C. Junkin, Wyandotte, Ohio,	10 00
Mansfield Ch., Ohio, Sabbath-school for School in Canton, China, $50; for Woodstock, $25; Aux. Soc., for Woodstock, $28,	103 00
"A Friend," for Mrs. Rev. David Lyon, China,	10 00
Girard Ch. Pa., Ladies' Miss. Soc.,	60 00
Second Ch., Orange, N. J., Aux. Soc.,	145 00
Shadyside Ch., Pittsburg, Mrs. Mary Renshaw,	6 00
Burlington Ch., N. J., Aux. Soc.,	3 50
Mrs. M. G. Aikman, Madison, N. J., for tracts,	1 00
Milford Centre Ch., Ohio, from ladies,	10 10
Central Ch., Summit, N. J., Miss. Band,	10 00
Kensington Ch., Phila., Johnstone Miss. Band,	26 05
Fagg's Manor Ch., Pa., Aux. Soc.,	30 00
Old Pine St. Ch., Phila., "Workers for Jesus,"	25 00
Mt. Pleasant Ch., Ohio, Nelson Theoker Band,	30 00
New York Ave. Ch., Washington, D. C., *gold*,	40 00
Mrs. Andrew C. Kemper, Cincinnati, Ohio,	5 00
Chestnut Hill Ch., Phila., Aux. Soc.,	100 00
North Ch., Phila., B. L. Agnew Band, for Sidon,	23 00
For Leaflets,	2 00
Mrs. Sarah J. Shedd, Charlotte, N. C.,	10 00

For Woodstock:

D. W.,	10 00
A Missionary Mother, Andover, N. J.,	2 00
Mrs. Anna G. Halsey, Hammonton, N. J.,	1 00
An Aged Friend, for the Pledge,	4 00
Two Members First Ch., Newburg, N. Y.,	10 00
A Presbyterian, New York,	1 00
Mrs. M. W. H., Washington, D. C.,	5 00
Mrs. T. Kanouse, Stroudsburg, Pa.,	1 00
Miss Bella A. Nassau,	3 00
Mrs. J. Morris, Salem, N. J.,	5 00
S. L. H., Geneva, N. Y.,	5 00
Mrs. L. M. Talbot, Danville, Ky.,	1 00
"Buy Woodstock,"	5 00
Putnam Ch., Ohio:	
Mrs. S. S. Potwin,	10 00
Mrs. L. H. Buckingham,	10 00
Mrs. K. B. Benton,	10 00
A Friend,	5 00
First Ch., Phila., S. C. Perkins, Esq.,	25 00
Second Ch., Sparta, N. Y., Aux. Soc.,	50 00

A Friend, Oak Park, Ill.,	$3 00
Cross Creek Village Ch., Pa., Aux. Soc.,	125 00
First Ch., Phila., Mrs. E. P. Wilson,	25 00
Mrs. W. E. Dodge, New York,	100 00
Mrs. N. B. Dulles, Phila.,	10 00
Mrs. Joseph Greenleaf, New Canaan, Conn.,	5 00
Mrs. E. C. Junkin, Wyandotte, Ohio,	10 00
Abington Ch., Pa., Aux. Soc.,	135 00
Waynesburg Ch., Pa., Mrs. Fanny Lewis, $20; Mrs. Worrall, $1; a Friend, $1,	22 00
Mrs. Theodore Hyatt, Chester, Pa.,	10 00
Woodland Ch., Phila., by "A Friend,"	25 00
Mrs. T. M. Freeland, Phila.,	1 00
Chas. F. Raymond, Norwalk, Conn.,	5 00
"A Lady," through Rev. Dr. Speer, *gold*,	100 00
Mrs. E. G. Wallingford, Pittsburg, Pa.,	25 00
Mrs. A. M. Wilson, Fort Hays, Kansas,	5 00
Mrs. N. M. C., Northeast, Pa.,	2 00
Master Willie C., contents Mite Box,	1 00
W. P. Vail, Johnsonburg, N. J.,	5 00
Miss Charity F. Bonnel,	25 00
Master Charley Hyde,	1 00
Master Lewis Hyde,	1 00
Miss Peabody,	1 00
Miss B. Peabody,	1 00
Mrs. Francis Henry, Warren, Pa.,	5 00
Mrs. Rachel Wetherby, Warren, Pa.,	10 00
M. J. M., Oxford, Ohio,	4 00
I. and M. McMullin,	2 00
Class Sabbath-school Girls, Dayton, Ohio,	4 64
South Ch., Phila., "Cheerful Givers,"	25 00
Mrs. M. E. Finley, Elkton, Md.,	10 00
Mrs. E. K. Green, Montreal, Canada,	10 00
L. and M. Brain, Springfield, Ohio,	4 00
Westminster Ch., Elizabeth, N. J., by a Lady,	25 00
Perth Amboy Ch., N. J., Aux. Soc.,	70 00
New Albany Ch., Ind., Aux. Soc.,	50 00
Miss Elizabeth Frost, Phila.,	5 00
Mrs. George H. Stuart, Phila., $45; Patients at Clifton Springs, N. Y., $25,	70 00
Miss Cassart's Sabbath-school Class,	5 00
Mrs. A. C. McClelland, Pittsburg, Pa.,	5 00
Miss Sarah McClelland, Pittsburg, Pa.,	5 00
Miss Mary A. Cook, Pittsburg, Pa.,	5 00
	$2495 24

One box clothing, Central Church, Wilmington, Del.
One box rewards, "Hopeful Workers," Newville, Pa.
One box rewards, eight little girls, Cross Creek Church, Pa.
One box rewards, four little girls, Rev. Dr. Rice's Ch., Phila.

MRS. J. D. MCCORD, *Treasurer*,
1334 Chestnut St.

PHILADELPHIA, October 7th, 1872.

W. P. B. M.

Northwestern Department.

EDITED BY

THE SECRETARIES OF THE WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

CHINA.

DELAY NOT.

"I had been waiting patiently for your letters, and was ready to act when they came. Had I received them about a month or three weeks sooner, I could have given you a favorable answer immediately. There was a little girl whose mother was so poor she was anxious to give (or sell) her to any one who would take her. But when your letter arrived she had been sold as a *slave girl.*"

L. A. D—E.

MISS DOWNING

Has written a very interesting letter which has been mislaid. She wrote of several little girls having been committed to her care, two or three of whom were little slaves. They had been adopted by their mistresses, who had no children, and desired these little slaves to be taught "to love us as though they were our own when we are old." These Chinese mothers think a Christian education will make them better daughters. Miss Downing also mentioned a sick mother who was expecting to die, and to whom she had shown much kindness. She gave her two little girls to the kind teacher, and one of them is to be supported by the ladies of Galesburg, Illinois.

PERSIA.

Letters from MISS JENNIE DEAN.

OROOMIAH, April 1st, 1872.

MY DEAR LITTLE GLEANERS:

I was, oh, so glad to get a letter from your President.

I have been wishing for some little people to write to, and now you have given me the opportunity, but I am very sorry that four months, and perhaps more, must intervene between the writing of your letter and the receiving of mine, yet you may get a better idea of the distance between us in this way.

You ask for one of the little girls of our school that you may support her. I have been thinking which of the remaining ones (for there are not many), I would write you about, and finally decided upon one named *Lerra.* I must tell you first that she is not a very good girl, but I expect she will be, for I wish each of you to ask Jesus to help her to be good. I think when I tell her that you are praying for her, she will be more anxious to be a better girl. Her father is one of our helpers, and is a most excellent Christian man, and is very anxious that his daughter should be a true Christian also.

Lerra is studying Practical Arithmetic, Mental Arithmetic, Geography, Ancient Syriac, Writing, and Spelling. She is about twelve years old; learns her lessons very well, but often troubles the other girls when they wish to study, by making faces and snatching their books; but I will not tell you of the real naughty things that she does, lest you should be quite discouraged about her. I have been to her father's house very often. It is about eight miles from the city, in a village named Cheragooshi. I frequently go out there on Sabbath mornings, to talk to the women of that village, and I love to talk to them very much, for they listen so attentively. Sometimes I have to talk very loud, for almost every woman has a baby with her, which cries and worries more or less, and I know you would laugh sometimes, as I do, to see what an effort the women make to keep each other quiet. If one is talking, or her child is crying, another cries out loudly,

"Be still," or, "Stop your talking;" then perhaps two or three more call out to these, till finally I stop and tell each one to keep herself quiet, and not to strike or jerk their children when they cry, but be gentle with them, and we all shall succeed better in keeping order. Very often one woman will fall asleep (for many of them work out in the fields all the week in the summertime, which makes them sleepy), and another woman throws her shoe at her to wake her, or anything else she may happen to have at hand. Their shoes are not like ours, but are made with a place for the toes, with little more than a sole for the remainder of the foot.

I presume that you know that they always take them off at the door. Now I see you will be wondering where the woman got her shoe to throw. So I must tell you that the church floor is only the ground made level, and covered with a mortar made of mud and straw; but in the places where the people sit there are straw mats—(all sit on the floor)—so they wear their shoes just to the edge of the mat, then step out of them. It looks very funny to me to see fifty or a hundred pairs of shoes filling up the vacant space left purposely for them.

But I have not yet told you about Lerra's house. The front yard is not very large, and not very clean, for this is the only stable-yard that they have; and just opposite the door which opens into the house is also the door which opens into the stable, where are several buffaloes and cows, and I have been several times to see the little buffaloes.

The house, if you enter, you will find very low, and with two small windows at the side, and a hole at the top in the roof for the smoke from the oven, which is dug in the ground. Their beds are piled in the corner, and only spread out at night. Of course you know they have no chairs or tables. A part of the room has a coarse, heavy carpeting on it.

I cannot write you more now, only to say that I am *very glad* we have some Little Gleaners in Ypsilanti, and I know each will be rewarded according to her faithfulness.

SEIR, July 23.

I am proud of our own American government when I see the terrible oppression here. The poverty is fearful, and now that we have famine, it is almost unsafe for us to go out unless we are well protected. My heart aches most for the poor widows, who have several children, and no means of earning for them.

We have been giving bread to from one to three hundred daily, from the means sent us. If the wealthy here would divide, there need be no great want; but the two Kahns (wealthy men) really oppress more and more in times of famine. A great mob was raised in the city a few days since, and an attempt made to kill the governor, because he caused the price of bread to be nearly doubled, that he might receive double for a large quantity of wheat which he had on hand. Very much was taken from his stores, and there was an uproar for several days; yet he does not relent, and is punishing in the most cruel manner all that he can find connected with the mob. Some have been beaten to death, others have had their ears or noses cut off. Now a statement of facts is being make to the king, and we sincerely hope he will be deprived of power.

You asked me to tell you about our summer home at Seir. It is six miles from the city, and about one thousand feet above it. The mission premises are surrounded by a high mud wall, yet not so high but that we have a fine view of the plain, and mountains, and lake at the east. When the atmosphere is usually clear we can see the city quite distinctly. We often find it very difficult to live in both places at the same time. A part of us have work in the city, which renders it necessary to be there often, yet we find the air so bad that we dare not stay there steadily.

The weather now is very warm, yet at night we have a cool breeze from the mountain, which rises, I think, 7000 feet above us. I have been to the top of Mount Seir twice only; rather a tiresome but pleasant ride.

Just adjoining the mission premises is a small village,

of perhaps twenty houses—mud hovels is the name most appropriate. Just at dusk we are often walking on our roof, and see the people spreading their beds for the night on their roofs. They sweep a place, sprinkle it, then an old carpet is spread, and on this their quilts, and this is their only bed.

TABREEZE.

We are informed by latest mails that Rev. Mr. Bassett was at Tabreeze, and we shall soon learn what is needed there.

EXTRACT FROM MISS JEWETT'S LETTER.

Dear H——:

How I would love to see you, and sit down by your side, and have a long talk with you. You could tell me of my father's last visits. How I miss his letters! yet I mourn not so much for myself as for my dear mother, brothers, and sisters, so sadly bereaved. But God will watch over them, and we should rejoice that dear father is so happy. We have lost, but he has gained. In his only letter to me, in Oroomiah, he wrote that he prayed for me continually, whether in his study or on the street. How much I need those prayers; and will not God hear and answer them? Surely he will. You don't know how it cheers and strengthens me to know that I had father's blessing in coming to Persia. May I be very useful! I can win the love of the Mussulman women; but, oh! to have the wisdom and grace to lead them to the blessed Saviour. They are very bigoted, but they are friendly, and take great pleasure in calling on us, and receiving our visits. They often take my hands in theirs, and the comparison makes mine very soft and white, for they paint their hands, making them yellow and hard. They stroke my hair, and ask me how often it is combed. Much of our conversation is very silly, for they know so little. Pray for us, dear H——, that we may teach them aright, presenting the truth in such a manner as will be acceptable to them, and that they may receive "the truth as it is found in Christ Jesus."

Home Work.

YPSILANTI, September 30, 1872.

DEAR WOMAN'S WORK:

We welcome your visits, with the news you bring from sister societies, and from dear sisters in foreign lands. And now we would send to them greeting, and tell them of our mingled emotions of joy and sorrow in sending one of our own number to carry the story of a Saviour's love to our oppressed and suffering sisters in far-off India.

Last spring Dr. Ellinwood visited us, and greatly increased our interest in missions, by setting before us, in his earnest, eloquent manner, the immediate, pressing wants of a dying world. And when Mr. Calderwood, of India, met the ladies, and told us of the great work to be done for women in that land, one heart responded, "Lord, here am I, send me." And now Miss Bacon has gone forth, sad at the parting with dear friends, but strong in faith, and eager for her work.

Tuesday evening, September 24, was our farewell meeting, an hour or two of social intercourse, followed by religious service. The church had been tastefully decorated by the young people of the mission circle. In the centre arch in the rear of the pulpit was represented an open Bible, with the words: "Go ye, therefore, and teach all nations." In the smaller arch, on either side, were the words, "India, Persia," indicating the mission fields in which we are especially interested. All were surrounded by wreaths of evergreen. Amid the profusion of flowers appeared, on the front of the pulpit, the cross and anchor, beautiful emblems of faith and hope. The services consisted of addresses, prayer, and the singing of beautiful and appropriate selections by the choir.

Our pastor, Mr. Tindall, in his opening address, sought to roll upon all hearts the responsibility of the 200,000,000 souls in India for whom Christ had died. He then feelingly and happily united the names of our two missionaries, Miss Bacon, of

India, and Miss Dean, of Persia, laborers in the one great field. Mr. Campbell, a personal friend of Miss Bacon, spoke with great feeling of her consecration to this work, as in answer to the prayers of her now sainted father. Rev. G. L. Foster, a former pastor of this church, was present, and touched all hearts, by expressing his belief that her father and the two pastors of the church, now in heaven, who had watched over her early and more mature Christian life, were interested and joyful witnesses of the scene. Rev. Mr. Duffield, of Ann Arbor, added much to the interest of the occasion by his words of congratulation and sympathy. The lady teachers of the Normal School briefly expressed their conviction, that in thus going forth Miss Bacon was doing a work for the Church at home which she could not accomplish by remaining with us. Miss Bacon's last request was in these words: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified." Then a few words from our pastor, when, with his voice trembling with emotion, he took her hand and said: "Give my love to those dear girls in India, and tell them that I think of them here," every heart echoed the farewell, and then united in the earnest prayer which followed, commending her and her work to Him in whose name she went forth.

WHO WILL GO?

The Evanston Auxiliary has recently met with a heavy disappointment in learning that their "elect lady," whom they had hoped to send to India in October, has decided not to go this year, "possibly not at all." At the monthly meeting succeeding this unwelcome intelligence, casting about in our minds where we should turn our attention next, an article was read from the July number of *Woman's Work*, under the heading "Come over and help us," by Julia B. Mateer. It proposes to establish at Tungchow, "a quiet old city" of China, a sisterhood or Christian household of three or four young ladies. No one can carefully consider the subject herein presented without being impressed with the many ad-

vantages of such an arrangement. No wonder the heart of the missionary ached when looking at the vacant buildings where a girl's school at the wish of *native* Christians had been kept up for five years, but now disbanded, though still offering a most important field, because there was no lady in the mission to take charge of it.

Our members were deeply interested, and seemed to think perhaps this was the channel God in His providence had opened for us. Before closing the meeting our President engaged in deep and earnest prayer that we might be directed aright, and that He would enable us to find just the person—a noble, self-sacrificing woman, who would, under our care, carry the message of a Saviour's dying love to the benighted ones beyond the sea.

Now why cannot we in the Northwest set about this work in earnest, praying for and laboring to this end that we may furnish four missionaries for Tungchow? What a rich blessing it would bring to them and to us! We have scores of well-educated Christian young women who turn unsatisfied from their society surroundings, and, feeling the higher claims, sigh for more substantial joys. Here is a sphere where every talent, every advantage that has been bestowed may be made the best possible use of. For every outlay fourfold will be returned. Dear young sisters, why hesitate? Weigh well your responsibilities. The nations are calling for bread; will you not give it them? Look on the millions perishing for lack of knowledge, the mothers, wives, sisters, who with the love of Christ in their hearts might be such blessings to their race. Oh! hear the Master's call; decide now. Leaning on that omnipotent arm, go forth courageously to do or suffer whatever He may appoint. Who will gladden our hearts by saying, "Here am I, send me?" Will not the sisters who bend the knee at the quiet Sabbath hour for God's blessing on our woman's work in the cause of missions unite with us in the petition for Tungchow, and that we in this place may speedily find the one we are so earnestly seeking—a true and noble woman, willing to work for her Saviour in a foreign land?

A. M. G.

CEDAR RAPIDS, IOWA, September 3d, 1872.

At a recent meeting of the Woman's Missionary Society of the First Church of Cedar Rapids the following resolutions were passed:

Resolved, That our Society raise $100 towards the salary of Miss Jewett's second year; also

Resolved, That we raise not less than $100 toward the salary of Miss Pratt, who will shortly sail for the Kolapoor Mission.

A. T. ROWLEY,
Corresponding Secretary.

MISS MARY PRATT,

Of Waterloo, Iowa, passed through Chicago September 18th, and

SAILED FOR INDIA

October 2d, in company with Miss Bacon, of Ypsilanti, and several missionaries returning to their life-work.

BOXES OF CLOTHING

Have been sent to some of our missionaries by the ladies who are supporting them. We would commend this custom to all, as it saves the teachers much care and annoyance.

WOODSTOCK.

Several of our auxiliaries have expressed a wish to drive a nail here and there in this grand structure which our Philadelphia sisters are building. All moneys so designated can be forwarded to our treasurer, Mrs. C. H. McCormick, 62 Sheldon Street, Chicago.

IN MEMORIAM.

In the death of Mrs. Frederic Brown, of St. Paul, Minn., the officers of the W. B. F. M. of the Northwest have lost a warm-hearted colaborer. For her, death had no sting; over

her, the grave had no victory. Her work was done, and who will take it up after her? Her hands have forgotten their cunning, but her prayers are like sweet incense before the throne.

"COMFORT ONE ANOTHER."

When the great Apostle to the Gentiles reviewed his missionary labors at Rome, his heart turned in affectionate remembrance to the brethren at Philippi, who, when he "departed from Macedonia," had so tenderly cared for his necessities. His joy, he says, was not because "I desire a gift, but I desire fruit that may abound to *your* account." The deeper yearnings of his nature must have been anticipated and satisfied, for in the next verse he adds: "I am full. I have all and abound." "An odor of a sweet smell, a sacrifice, acceptable, well-pleasing to God."

Now in these later days is it strange that missionaries, especially women, should feel the same earnest longings that Paul did? A note of sorrow has reached us from a dear sister in a far-off land—that while she is expected to write long and frequent letters, keeping her Society constantly supplied with interesting details, it seems to be forgotten that *the obligation is reciprocal.* The words of cheer and sympathy for which she has so often sighed do not reach her. Beloved sisters, let us reconsider what the word adoption means, and learn a lesson from the church at Philippi. We love to speak of "our missionary;" praise God that He has so greatly honored us; pray earnestly for success in the work; but what of this duty of comforting? Have we been sufficiently mindful of it? To those of us who have not, let us listen to this pleading voice from across the surging billows, and from out our bright, cheerful homes and churches, send many rays of joy and gladness, that shall dispel the gloom that must often linger about the pathway of the dear ones who only walk on foreign shores. G.

NEW AUXILIARIES.

Independence, Iowa. Mrs. J. F. Coy, Secretary.

Waukegan, Illinois. Woman's Foreign Missionary Society, Mrs. R. P. De Long, Secretary; Young Ladies Mission Band; Cheerful Workers.

Steamboat Rock, Iowa. Mrs. Waite, Secretary.

Indianapolis, Indiana. First Presbyterian Church Missionary Society, Mrs. J. B. Warne, 163 North Illinois Street, Secretary.

Ackley, Iowa. Mrs. Emma A. Rice, Secretary.

Cedar Rapids, Iowa. Cheerful Givers, Lucy Walker, Secretary; to support a child in Miss Jewett's care.

ERROR.

New Albany, Indiana, should have been reported Auxiliary to Philadelphia, instead of Chicago.

Account of Moneys Received by Woman's Presbyterian Board of Missions of the Northwest.

May, 1872.

Ill.—Alton, Woman's Miss. Soc., for quarter tuition in Miss Dickey's school, Mynpurie, India, ...	$7 50
" Chicago, W M. S., for salary of Miss Morrison, India, .	157 75
Iowa.—Vinton, W. M. S., salary of Miss Mary Jewett, Persia,	25 00
" Vinton, Mrs. Fellows' Infant Class Mission Band, for present to Miss Jewett, ...	2 00
Minn.—Rochester, W. M. S., support of Miss Downing, . .	23 80
	$216 05

June, 1872.

Iowa.—Cedar Rapids, W. M. S., to constitute Eliza Pomeroy a Life Member, to be applied to some pupil to be hereafter designated, ...	25 00
" Cedar Rapids, W. M. S., for the W. P. B. M., . .	20 00
Ill.—Lake Forest, W. M. S., for support of a missionary to be hereafter assigned; $25 of this by Mrs. J. V. Farwell, to constitute Mrs. James H. Taylor a Life Member, . .	121 55
Ind.—Presbyterian Cong. Church at Orland, for W. P. B. M.,	10 24
Wis.—Stone Bank, Mrs. William Drummond, ...	2 00
Ill.—Lake Forest Sunday-school, Miss Taylor's class; one-half to Mrs. Shedd, in Persia, for the starving; one-half for support of a girl in Mrs. House's school, Siam, . .	133 00
" Woman's Foreign Missionary Society of Peoria, . .	48 65
	$360 44

July, 1872.

Neb.—Ladies' Miss. Soc., First Pres. Ch., Neb. City, to be sent to Rev. Dr. Happer, Canton, China, to employ a Bible-reader,	$22 25
Ill.—Ladies' Miss. Soc., Rock Island; $25 to support teacher in *Mountain School, near Sidon*, Syria; and $13 50 for support of a girl in Miss Downing's school, Chefoo, China,	38 50
" W. M. Society of Second Presbyterian Church, Chicago,	185 00
Mich.—Ladies' Miss. Soc., Three Rivers, to constitute Mrs. S. B. Lill a Life Member, and to be used for support of a girl in Miss Wilder's school, at Kolapoor, India,	25 00
" Mrs. Calvin Clark,	50
New York.—Miss Georgia Banks, for India,	5 00
Ind.—Walnut St. Ch., of Bloomington, to constitute Mrs. Elizabeth Ketchum a Life Member (90 years of age),	25 00
Ill.—Woman's Miss. Soc. of Presbyterian churches of Freeport,	13 86
Mich.—Miss Mills's S. S. class of Pres. Ch., Ionia, for support of a girl in one of the *orphanages in India*,	5 12
Ill.—Alton, for support of a little girl in Miss Dickey's school, *Mynpurie, India*,	7 50
Mich.—*Richardson Miss. Band, First Pres. Ch., Detroit*, for support of a little girl with Miss Dean, Oroomiah, Persia; and a little girl with Miss Dickey, in Mynpurie, India,	67 95
	$395 68

August, 1872.

Ill.—Ladies' Misssionary Society, of Danville, for support of Miss Murphy,	57 00
" Miss. Soc. of Pres. Ch., Princeville, for support of "Elizabeth," a teacher in Miss Walsh's school, Allahabad, India,	22 00
Mich.—Woman's Miss. Soc., Southfield, to educate a pupil in Miss Dean's school, Persia,	10 00
" Kalamazoo Female Seminary,	23 50
" Bay City, branch of W. P. B. M., for support of Miss Dean's school, Oroomiah, Persia,	17 00
	$129 50

May,	$216 05	
June,	360 44	
July,	395 68	
August,	129 50	
		$1101 67
Expenses,		112 46
		$989 21

MRS. C. H. MCCORMICK, *Treasurer*.

62 Sheldon Street, Chicago.

Woman's Work for Woman.

Received since May 1st, 1872,	$84 00

Our Little Workers.

THE ELEPHANT-HEADED IDOL.

Isn't this a curious, hideous-looking image? And yet it is one of the Hindoo gods. The woman is teaching her little child to worship it. See how she has placed him on his knees, and is putting his little hands together. I do not

wonder that he is frightened, and draws back from it. This idol has a great many names, one of which is Gana-pathi, or "lord of hosts;" another is Pilliyar, or "the great child." It is placed in the houses and school-rooms of India, and the children are taught to pray to it before they begin their lessons; just as if a piece of wood, or metal, or stone, could hear and answer their prayers.

Then you remember what God has commanded: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: *Thou shalt not bow down thyself to them, nor serve them,*" &c.

The poor Hindoos never heard of God, or what he commands, until the missionaries went to India and taught them, and there are still a great many thousands of little children taught to pray to the idols, just like this little fellow in the picture, because the mothers think that that is the way for them to get to heaven. Will you not pray to our dear Father in heaven for them, and do all you can to send the Bible to them, that they may believe in our Saviour, and be fitted to dwell with him forever?

LETTER FROM LITTLE CARRIE,

ONE OF THE GIRLS IN THE SCHOOL AT DEHRA, INDIA.

My dear Friend: This morning we were playing outside, and one of the girls in the second class caught a little rabbit. It was hurt a little before, and it lived for a few hours, and then died. Near our house is a large *nadi;* sometimes the water flows in it when it is raining. It has a large jungle all around it; there are all kinds of animals, and little birds and their nests. Sometimes our teachers take us there when they think it best for us. We feel so happy; we enjoy ourselves very much playing there. Sometimes we bring little birds' nests; once we brought a nest that had little young ones in it, then Mrs. Herron told us to go back and tie it on

the branch in the same tree where we found it, that the birds might come and find their little ones.

It was very dark this morning when we got up. Now we rise at five o'clock, and then have our silent half-hour. After that we begin our house duties, and play a little while, and at seven we go to study. Miss Woodside or Miss Craig attends to the study hour, and dismisses us at eight. Then the girl, whose turn it is to set the tables, goes and brings five girls with her to help her set the tables.

At half-past nine we go to school and sing a little hymn, and repeat some verses, and have a little prayer, and have our Bible lesson for one hour; then the classes are dismissed to go and recite their lessons. At twelve we have recess to go to our tiffin (lunch), and rest, and do anything we like. At one the bell rings for us to go to school. We recite our lessons until three, and play five minutes, and then go to our sewing. We sew until half-past four; after that we make our beds, and the girls, whose work it is to dismiss us, come and tell us to go, and we go in the dressing-room, and comb and wash, and then play. The girls whose work it is to set the tables, set them, and two large girls whose turn it is to serve the food, come and serve it, and then the bell rings for us to come to our dinner.

After our dinner we play until seven, and our teacher comes and has a little prayer with us all, and we sing a little hymn, and repeat the commandments, and bid her good night, and then go to bed. Two large girls attend the little ones, and at eight o'clock the bell rings for the large girls to go to bed. After they are all in bed our teacher comes and gives us all a kiss, and goes to her bed. I am very sorry to say that on Friday I was very naughty, and my teacher had to punish me and made me sit under the desk. Now I have no more to say at present.

THE HOME ON THE MOUNTAIN.

How many of our little workers know what we mean by Woodstock? Some of them have heard their mothers tell

about it, and have had it explained, no doubt. Now we want *you* to have a share in it as well as the grown ladies, so let us have a little talk about it. India is a very warm country, as most of you have learned already from your geography. They have a very long summer there, and it is a great deal warmer than it ever gets here. We had some hot weather here last summer, but it was nothing to compare with the heat of India. Some of you have learned too, that, even in hot countries, it is cool high up on the mountains, and that from the very top of the highest peaks of the Himalaya Mountains the snow never disappears. The missionaries live and work down on the plains where it is very warm in summer, because most of the people live there. But the children cannot be strong and healthy if they grow up there, nor do they have such schools as are needed for them, so they have had to come to this country and live several years away from their parents.

Woodstock is the name of a beautiful place up on one of the ranges of the Himalaya Mountains, just high enough to be cool and pleasant; about as high as Mount Washington, in the White Mountains, where so many persons go every summer to keep cool. It is to be a nice home for the missionaries' children, where they can have a good school, and where their parents and brothers and sisters can come to see them sometimes. A large party of missionaries sailed from New York for India last month, and with them were ten children, most of whom would have had to stay here if it had not been for the purchase of Woodstock. Among these was little Dora, who worked the slippers that were mentioned in *Woman's Work* last March. Her father and mother were very glad to have her return with them.

This Woodstock has been bought, and the ladies of the Woman's Foreign Missionary Society are going to pay for it, but they have not all the money yet. Wouldn't some of our little workers like to help them? It cost $10,000; that is a large sum, but you could pay it all if you tried. A few weeks ago the mission band in Hackettstown, N. J., held a little

fair, and they had very little help from the grown people, but they made over $50. If the girls in two hundred places were to do the same thing, it would bring the $10,000, but we do not expect you to do it all. The young workers in one place could raise $50, in another $25, in another $5, or if even less, it will be a help. Our Saviour wants us to *do what we can* for him, and he knows that some of us can do more than others. Of those to whom much is given, much shall be required, and hasn't he given us all *very much?*

THE "BRIGHT STARS."

The Mission Band of this name in Franklin, Ohio, had a very pleasant entertainment before the departure of Mrs. Wyckoff for India. They had been at work, you can readily believe, for they give thirty dollars a year to support a girl in the orphanage at Futtegurh in India. They met together often, and seemed to enjoy these meetings very much. Several of them wrote essays on India, for the best of which, prizes were offered by a lady. At their festival some of these essays were read. One of them lies before me, and I wish I could give you all of it, but it would fill too large a space, and we must be content with a small part of it.

"The inhabitants of India have no knives, forks, or dishes, and but few cooking utensils. If a missionary comes into their house and asks for a drink, but has no cup with him, they will offer him some milk or water in a common earthen jar like our flower-pots. When he is done drinking they will not touch the jar, because it has been polluted by a foreigner's hands. If the Hindoo has no earthen jar, he will not let the missionary drink out of his brass cup, but will tell him to hold his hands, and he will pour some water into them for him to drink."

Would not some of our other Bands like to follow the example of the "Bright Stars?"

DATE DUE

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